



TIE

KA MAS'ALA

Written by :

Huzoor Tajushshariah

Allama Mufti Akhtar Raza Khan

Roman Urdu :

Armaan Manjothi Noori

PUBLISHED BY
SABIYA VIRTUAL PUBLICATION

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Taqreeze Jameel
Hafiz syed Mustafa Haider al Maaruf Hasan
miyan

Aziz Girami Quds Mufti Akhtar Raza Khan Sahab Qadri Barkati Razvi Zaid Majdhum Qayam Muqaam Huzur Mufti e azam Hind Allayhirramtul Rizwan Ne aaj Din Guzar kar Shab Me apna tartib Dia huwa 21 juz Ka Matbuah Risala Banam "Tai Ka Masla" Is Faqir ko Isliye dia Ke Main APne Tasurrat is silsila Me zahir kardu.

Lihaja Faqir Barkaati Ne is Risala Hidayat Qabala Ko apne toote phoote Ilm ke Mutabiq Lagbag Bilastiab Dekha Is masla par aziz Mausuf Zaid Majdhum Ne Bade Achhe aur Sulje hue andaaz me tahqeeq Farmate hue Iske sare Pehlu ko samne Rakh kar na sirf yeh khud apni kaawish Se dalail sharai Wa fiqahi Ki roshni me hukm e sharai ko wajah Farmaya hai balke Is mauzu Par huzur mufti e azam HInd Allayhirrehma Aur Unke walid Majid Ala hazrat Imaam Ahmad raza Fazile barelvi RadiALLAHU ta'ala anho ne jo kuch Farmaya tha Use bhi nazrin Ke samne Sharah wa Bast se Bayan kar dia hai Khulasa tahrir Yeh hai ke Aama Muslimin Ke liye apne mauzu par yeh Risala qabil hai ke hum sab Isme jo ahkam Sharai Bayan farmaye gaye hai. khuda taufiq de to un par sacche Dil se amal karte hue apni surat wa

seerat qaul wa Feal zahir wa batin Garz APni zindagi ke har Maudh par Sachhe Pakke musalman banein aur Yahud wa nasara Wagera Jumla Kufaar wa mushrifkin Wa murtadeen Wa muhtaeen ke har qaul wa feal Ko bura janein AUR hatal wash khud us se DUR wa nafur rahe aur usi Ki talim Wa talqeen Apne ghar walo Aaza Wa aqarib Ko bhi karey.

Is fatawa Me jo kuch bhi ahkam e Sharaia Huzur fazil e barelvi Niz Huzur mufti e azam Hind ne Irshad Farmaye unki tashrih Wa tafsil fazil mehboob Allama Azhari zaid majdhum ne apne Alfaaz me Farmayi yeh faqir e barkati Bhi un sab Ki tasdeeq Karta hai aur Khuloos Qalb se dua karta hai ALLAH ta'ala apne Karam se Hum sab ko Siraat e Mustaqim Par chalne ki taufeeq Ata farmaye Aur hume Humare buzurago Ke Aswa e hasana Par qayam Wa daeem Rakhein, aameen,

**Faqir E Qadri Barkaati Hafiz syed Mustafa Haider
al Maaruf Hasan miyan AL qadri Al barkati
SajjadaNaseen dargah E barkatiyah, Marehera,
11/12 shamba hizri 1412**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kya Farmate Hai Ulma E Kiram Wa Muftiyaan
E Izaam Ke

Tie Ka Bandna Kaisa Hai ? Aur Is Silsila Me Ala Hazrat Imaam Ahmad Raza Fazil E Barelvi Quds Sira Ul Aziz Aur Tajdaar E Ahl Sunnat Huzur Mufti E Azam E Hind Allama As'Sha Musatafa Raza Khan Noori Barelvi Allayhirehma Ne Kya Fatwe Diye ? Tafsil Se Wajah Karey.

Mohammad Al Shahbudeen Razwi

Al Jawaab

Huzur Mufti E Azam E Hind Quds Sira Aziz Yeh Farmate They Ke :

Tie Quraan Azim Ka Rad Hai Quraan Azim Farmata Hai

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ
اِخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ
الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ۖ

Yani Yahudio Ne Hazrat Isa Allaysallam Ko
Qatal Na Kia Na Unhe Suli Di Balke Unke
Liye Unki Shuba Ka Dusra Bana Dia Gaya

(Al Qaula) Aur Yahudio Ne Isa Allaysalam
Ko Yaqinan Qatal Na Kia. (Surah Nisa 157)

Iske Bar Khilaaf **Isaiyon Ka Aqeedah Yeh Hai**
Ke Yahudio Ne Hazrat Isha Allaysallam Ko Fansi Di
Aur Suli Par Latakaya Lihaja Isai Uski Yad Ka Nishan
Jise Cross Kahte Hai Aur Gale Me Tie (Phanda) Bandhte
Hai.

Hazrat Aqdas (Mufti E Azam Hind Quds Sira) Ki
Khidmat Me Rahne Walo Ka Barha Mushahida Tha Ke
Wo Kisi Ko Tie Pehne Dekhte To Sakht Brahimi Ka
Izhar Karte Aur Tie Utrawa Dete They Aur Tie Ko
Isaiyon Ka Shiyaar Batate They, Hazrat Aqdas
Radiallahu Ta'la Anho Ka Yeh Fatwa Chand Wujuh Se
Mauhid Hai.

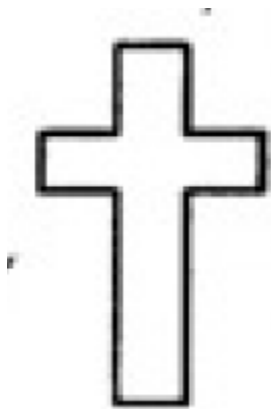
1 Hum Ba'aina Ta'ala Is Fatwa Mubarak Ke Taid
Me Bina E Kar Is Amar Par Rakhi Jo Sab Se Nazdik
Muslam Hai Aur Wo Hai Ke (Cross Jise Muslim Wa
Gair Muslim Bil Itefaq Isaiyon Ka Nishan Jante Hai, Is
Cross Ka Itlaaq Jis Tarah Is Maruf Nishan Par Hota Hai,

Isi Tarah Wo Takhta Jis Par Baqaul Nasara Ke
Hazrat Isa Allaysalam Ko Mazallah Phansi DI Gayi Bhi
Cross Ka Misdaq Hai,

Chunacha Agrezi Ki Mutdal Awal Lugat **Practical
Advanced Twentieth Century Dictionay** Me Cross Ke
Tahat Hai :

Stake With A Transverse Bar Used For Crucifixion
Chalipa, Salib, Soli, The Cross, Wooden Structure On
Which, According To Christian Religious, Belief, Jesus
Was Crucified.

(P166)



Jo Chiz Is Cross Ki Shakal Par Ho Wo Bhi Cross
Ka Misdaq Hai, Chunache Isi Dictionary Me Isi Jagah
Hai :

"Anything Shaped Likhe + Or X "Ishara Salib The
Sign Of The Cross Salib Numa Chalina Numa.

2 Yeh Nishaan Nasrani Aqeeda Me Balao Se
Hifazat Aur Bais E Barkat Hai Chunache Isi Dictionary
Me Isi Lafz Cross Ke Tahat Hai :

"Cross (Oneself) Make The Sign Of The Cross
With The Hand As A Religious Act Among Christians
"Baliyat Se Mehfooz Rahne Ke Liye Salib Banana.

(Page 166)

3 Mazkura Bala Ki Roshni Me Marjua Tie Ko
Dekhe To Saaf Zahir Hoga Ke Yeh Fansi Ke Takhta Ke

Tie Ka Mas'ala

Mushaba Hai, Khususan Sidhi Chordhi Pati Wali Tie To Is Takhdar Se Zayda Mushaba Malum Hoti Hai, Aur Isaiyon Ke Nazdik Yaqinan Wo Bhi Muqdas Wa Mahtram Hai Na Yeh Ke Sirf Pure, "Cross" Ka Nishan Muqdas Thehre.

Aur Mazkura Bala Yeh Bhi Malum Huwa Ke Wo Salib Ka Nishan Banana Agar Che Hatho Ke Ishara Se Hawahi Me Sahi Baais Barkat Wa Hifazat Jante Hai To Salib Ya Jaiza Salib Ki Nishani Ko Apne Gale Me Dalna Kyon Na Bais E Barkat Janega. Zaroor Wo Is Aqeedah Ke Mutabiq Barkat Ka Bais Hai Aur Yeh "Tie" Hai Jise Isai Gale Me Bandte Hai.

Admi Ke Gale Me Bandi Tie Dekh Kar Makruh Gaur Karo To Malum Hoga Ke Dubazu Bich Sina Par Padi Hui Tie Mukmal Cross Ka Nishan Dikha Rahi Hai, Adna Gaur Se Zahir Hai Khud Is Bandi Hui Tie Me Mukmal Cross Maujd Hai Tie Ki Pati Gard Me Dal Kar Jab Phanda Lagate Hai To Do Patiyaek Sire Ko Is Giroh Par Cross Karti Hai Aur Yeh Patiyah dono Tarf Hansli Ki Hadi Par Rahti Hai Aur Yeh Shakal Ban Ti Hia Jis Se Phansi Ka Takhta Aur Phansi Ka Phanda Saf Nazar Ata Hai, Ab Isme Agar Pin Laga Dijiyee To Phir "Cross" Ban Gaya Jaisa Ke Isi Shakal Se Zahir Hai, To Tie Kai Wajuh Se "Cross" Mah Naye Zaid Hai Ke Isme Phansi Ka Phanda Bhi Hai Isi Par Bowti Ko Qayas Kar Lijiye ,

Iske Gale Me Bandne Se Bhi Cross Ki Shakal Banti Hai Jaisa Ke Is Shakal Se Zahir Hai.



Aur Cross Aur Shubha Cross Isaiyon Ka Mazhabi Nishan Hai To Tie Ko "Cross" Mano "Shuuba Cross" Mano Behar Surat Wo Isaiyon Ka Mazhabi Shiyar Hai Aur Jo Chiz Kafiro Ka Mazhabi Shiyar Ho Wo Hargiz Rawa Na Hogi Agar Che Mazallah Kisi Hi Aam Ho Jaye.

5 Ahl Basirat Ko To Khud Tie Ki Shakal Se Iska Haal Malum Hoga , Magar Uski Isaiyon Ke Yaha Itni Ahmiyat Hai Ke Marwa Ko Bhi Tie Pehnate Hai, To Zaroor Yeh Unka Mazhabi Shiyar Hai Jo Muslim Ke Liye Haram Aur Bais E Aarunar Hai.

Musalmano Ko Iski Hargiz Ijazat Nahi Ho Sakti, Unke Uper Lazim Hai Ke Us Se Shadid Aitraz Kare Aur Shirt Patlun Wagera Bhi Na Pehne Ke Sulah Aur Deendaro Ka Libaas Nahi , Musalmano Par Lazim Hai Ke Apni Tahzib Ke Sunant E Sarkar ﷺ Aur Buzuragaan E Deen Ki Naik Rawish Aur Unki Wajeh

Tie Ka Mas'ala

Hai Zinda Rakhe Aur Use Mulazmat Wagera Ke Liye Hargiz Na Chordhe Aur ALLAH Azwajjal Par Bharosa Aur Mohammad Rasoolallah ﷺ Par Aitmaad Rakhe Aur Gubar Ki Taraf Se Un Narawa Qayud Ki Sakhti Se Mukhalifat Kare Bil Akhir Kamyabi Musalman Ko Milegi Ke ALLAH Rabul Izzat Ka Wadah Hai :

Aey Imaan Walo ! Agar Tum ALLAH Ke
Deen Ki Madad Karoge To ALLAH
Tumhari Madad Karega.
Surah Mohammad, Ayat 8

Lihaja Hargiz Esi Mulazamat Ya Ohda Qabul Na Kare Jis Me Tie Wagera Najaiz Sharto Par Majbur Kia Jaye Ke Deen Ke Muamla Me Mudabanat Wa Narmi Sakht Zahar Hai Aur ALLAH Azwajjal Ki Narazgi Ka Bais Hai Aur Mazallah Agar Khuda Naraz Ho Jaye To Khudai Me Koi Madadgar Na Hoga.

Qal (ALLAH) Ta'la

Aur Agar Wo Tumhe Chordh De To Esa
Kon Hai Jo Tumhari Madad Kare.
Surah Al Imraan

6 Tie Shiyar Nasara Hone Par Bazat E Khud Shyad Adal Hai, To Ab Iske Hote Mazid Kisi Shahadat Ki Zaroorat Nahi Aur Kisi Shaz Wa Nadar Ka Inkar Asalan Munzir Nahi Taham Is Mard Momin Wa Kafir Sab Mutfiq Hai Ke Yeh Nasraniyat Ka Shiyar Hai, Jaisa Ke Barha Mut'adad Logo Se Istfsaar Par Zahir Huwa.

Abhi Pichle Sal Ki Bat Hai Ke Durban (Africa) Me Ek Nau Muslim (Sabiq Isai) Ne Bataya Ke "Tie Ko Charch Ki Izzat Ka Libaas Taswur Kia Jata Hai" Jis Se Uski Mazhabi Haisiyat Malum Hoti Hai.

Niz Ek Pakistani Alim Se Ek Padri Ne Kaha Ke "Tie Bandne Se Un Ke Bataur Sawab Bad Jata Hai, Yeh Baat Mujh Se Hazrat Maulana Nasim Asharaf Sahab Muqim Africa Ne Kahi.

Yaha Se Saydi Ul Karam Jadde Amjad Mufti E Azam E Hind Qudsirah Ul Aziz Ki Fiqahi Basirat Dekhte Aur Ahl Zamana Ki Adat Wa Ahwal Par Unki Wus'at Itlah Ka Andaza Kijiye, Ek Faqih Ko Bilashuba Hona Bhi Esa Chaiye Ke Ahl Zamana Se Adam Ikhtlaafat Ke Bawajud Zamana Se Bakhar Rahe, Beshak Fiqahiyat Wa Ifta Ke Adawat Lazima Ke Bad Ahwal Nas Ke Mahrifat Bhi Ek Lazmi Amar Hai Jis Me Hazrat Mufti Azam E Hind Ko Bardi Dastras Hasil Hai. Isliye Ulma Farmate Hai :

Jo Apne Ahl Zamana Ko Na Jane Wo Jahil Hai."

7 Akhir Me Syedi Ala Hazrat Radiallahu Ta'la Anho Ke Fatwa Se Chand Kalimat Tabrka Paish Hai, Sawal Aur Kuch Hisa Jawab Bainia Darj Zail Hai :

Sawal :

Zaid Kot Wa collar neck Tie Pehnta Hai Aur Paishwari Pajama Wa Turki Ki Topi Wa Boot Juta Pehnta Hai Aur Angrezi Faison Ke Baal Rakhta Hai. Amar Kahte Hai Ke Is Me Tashbih Ul Nasara Hai Aur

Zaid Kahta Hai Ke Hargiz Nahi Ke Adan Farq Tashbiah Ke Liye Kafi Hai , Un Dono Me Kon Haq Par Hai.

Al Jawaab

Jo Baat Kafara Ya Badmazhabaan Ashrar Ya Fisaq Fajar Ka Shiaar Ho Bagair Kisi Hajat Sahi Shariah Ke Bargat Nafs Iska Ikhtasaar Mutlaqan Mamnuh Wa Najaiz Wa Gunah Hai Agar Che Wo Ek Hi Chiz Ho Ke Us Se Us Wajh Khass Me Zaroor Un Se Tashbiah Hoga Isi Qaidr Manh Ko Kafi Hai Agar Che Digar Wajuh Se Tashbiah Na Ho, Is Ki Nazir Gilaab Aur Paishaab Hai Shishab Bhara Huwa Hoga Aur Isme Ek Qatra Paishab Ho, To Wo Napak Wa Kharab Hai Na Ke Pura Shisha Paishab Ho Jabhi Najs Wa Kharab Ho.

Boht Aage Chal Kar Taqir Shariat Ke Liye Masla Ka Khaas Juziyah Naqal Kia Hai Chunache Farmate Hai

"Ashbah Ul Nazair Me Haii (Yani Bhoot Ki Parsaati Karna Kufar Aur Usi Tarah Us Par Hukm E Kufr Hai Us Par Jisne Yaudio Aur Isaiyon Ka Zinar Gale Me Bandha Khawa Unke Garje Me Jaye Na Jaye) ALLAH Azwajjal Musalmano Ki Hidayat Farmaye Aamin Wallahu Ta'la Alam Mulkhsan
Fatwa E Rzwiyah Jild 10/150

Is Me Ala Hazrat Se Masla Dariyafat Kia Gaya Ke Isai Libaas Pehanana Jis Se Farq Kafir O Musalman Ka Na Rahe Sharan Kia Hukm Rakhta Hai ??

Jawaab Irshad Farmaya :

Haram Hai Rasoolallah ﷺ Ne Farmate Hai :

(Yani Jis Kisi Qaum Ki Mushabiyat Ki Wo Unhi Me Se Hai) Isme Boht Suratein Kufar Hai, Jaise Zinaar Badhna Balke Shareh Al Dar Ral 'Almalamat Ul Sunabils Abdulgani Ban Ismail Rehamtul Lil Ta'la Me Hai :

Sahi Mazhab Yeh Hai Ke Firangiyon Ki Waja Pehanana Kufr Hai. Fatwa Khulasa Me Hai

Kisi Auarat Ne Apni Kamar Me Rasi Bandhi Aur Kaha Yeh Jainu Hai Kafir Ho Gayi. Wallahu Ta'la Allam.

Niz Isi Me Libaas Ke Mutliqq Zabtan Tahrir Huwa Jis Ke Alfaaz Yeh Hai :

"Kaliyah Dar Libaas Ansat Ke Darde Aaiyt Sa Amar Baid Kar Daik Asal Awal Halaal Bashid, Alkh Fatwa E Razwiyah Jild 10/1177

Huzur Mufti Azam E Hind Radiallahu Ta'la Anho Ne Yeh Ifada Farmaya Ke **Kufaar Ka Shiyar Mazhabi Humesa Kufar Hi Rahega** Mulaahija Ho Fatwa Musdqa Huzur Mufti E Azam E Hind Quds Sirah :

"Kya Farmate Hai Ulma E Deen Is Masla Zail Me Ke Zaid Kahta Hai Ke Ala Hazrat Fazil E Barelvi Rehmatullah Allay Ke Mut'adad Fatwe Waqt They Aur Baz Mehfdz Aitiyat Par Mabni Aur Apne Angrezi Wajeh Wa Fasqa Wajeh Ke Libaas Ko Jo Haram Wa Makruh Qarar Dia Tha Wo Bhi Ek Waqti Fatwa Tha. Ab Jabke Un Kapdo Ka Aam Riway Ho Gaya Hai Isliye Umum

Balwa Ki Wajh Se Kot, Patlun , Tie, Hait Wagera Ka Pehanana Jaiz Wa Mubah Aur Namaz Un Ke Sath Makruh Tahrimi Nahi Hai.

Al Jawaab

Ala Hazarat Maulana Imaam Ahmad Raza Khan Sahab Fazil E Barelvi Rehamtullah Allay Ke Fatwa Ahkam E Sharah Jo Unhone Apni Kitabo Me Bayan Farmaye Hai Wo Shariat Muthara Ke Ahkam Hai.

Shariat Muthara Ke Ahkam Ko Unhone Bayan Kia Hai Unhi Ki Tawajah Wa Tashrih Ki Hia Khud Apni Taraf Se Koi Baat Unhone Esi Nahi Likhi Hai Jise Unka Apna Hukm Kaha Jaye, Angerzi Wajeh Aur Dusre Fasqana Wajh Ke Libaas Unka Apna Hukm Kah Jaye. Angrezi Wajh Aur Dusre Fasqana Wajeh Liaas Ko Jo Unhone Mamnuh Farmaya Hai Wo Shariat Hi Ka Hukm Hai. Ahadees Me Is Qism Ki Mumaniyat Aai Hai Taisir Jameh Sagir Me Hai :

Tarjumah

Jisne Tashbih Ki Kisi Qaum Ke Sath Yani Istemaal Kia Apne Zahir Me Unki Wajeh Khas Ko To Wo Unhi Me Se Hai Yani Tashbiah Kia Jisne Naikyon Ke Sath Wo Unke Tabaeen Se Ho To Uski Bhi Izzat Ki Jayegi Unhi Ki Tarah Aur Jisne Fasqin Ke Sath Tashbiah Kia To Wo Ruswa Zalil Kia Jayega.

Jald Shani Safah 410

Is Mazmun Ki Aur Ahadees Bhi Hai Fiqah Ki Kitabo Me Bhi Is Qism Ke Libaas Ko Mamnuh Farmaya

Gaya Hai,. Syedna Alama Ismail Nablisi Sharah Darar Wagera Phir Alama Aarifbillah Nablisi Quds Sira Humar Ul Qawa "Hadiqa Nadiyah Sharah Mohammadiyah Me Farmate Hai :

Tarjumah

Wo Jo Kia Baz Paishwaro Ne Damishq Me Jab Ke Shehar Ko Arasta Kia Gaya Firangio Se Ek Shehar Lene Ki Wajh Se Yani Unka Pehnana Firangiyon Ki Wajh Ko Apne Saro Me Aur Baqi Badan Me Aur Unko Asir Banana Qaido Me Aur Usko Shehar Me Paish Karna Yeh Za'am Karte Hue Ke Yeh Acha Hai Halake WO Mazallah Kufr Hai Qaul Sahi Par Aur Gunah E Azim Hai Qaul Marjuh Par ALLAH Humko Panah De Esi Jahalat Se Jo Gunah Ki Jagaho Me Daal De."

Jild 2

Jis Libas Ke Istemaal Me Karahat Hai Usko Pehan Kar **Namaz Padne Me Bhi Karahat** Hoti Hai Fatwa E Alamgiri Me Ta Tarkhania Se Hai Takrih Ul Salat Mah Al Barns Tarjumah : Namaaz Makruh Hoti Hai Wo Hukm Illat Ke Khatam Hone Se Khatam Ho Jata Hai Aur Umoom Balwa Ki Wajh Se Jowaz Ab Abahat Se Waha Umoom Dehlvi Ka Sawaal Be Mahal Hai Aur Harj Ki Baat Bh Iese Hukm Me Besud Hai.

Al Ashbat Ul Nazar Safah 85 Me Hai :

(Yani Imaam Ul Azam Ke Nazdik Maujuh Nas Me Umoom Balvi Ka Aitbaar Nahi Jaisa Ke Admi Ke Paishab Me Ke Usme Balwa Aam Hai.

Isi Me Hai : Yani Mushqat Wa Harj Ka Aitbaar Mauj Wagera Mauju Me Hai Aur Agar Nas Iske Khilaaf Ho To Nahi)

Kufaar Ki Baz Wajh Aur Baz Libaas Eise Hai Ke Unke Sath Khas Hone Ki Wajh Se Unka Shiyatr Qawi Hai Esi Wajh Aur Eise Libaas Ka Istemal Haram Wa Mamnuh Hoga Aur Ke Tahat Ayega.

Angrezi Baal Rakhna, Pehanana Jab Nasara Ke Sath Khas Tha To Unka Itemaal Haram Tha Aur Jab Iska Istemaal Aam Ho Gaya Esa Ke Musalmano Me Awam Balke Baz Khass Tak Hone Ikhtyar Kar Lia Hai Aur Us Wajh Se Ab Wo Zi Aur Shair Qawi Na Raha Lihaja Hukm Bhi Itna Sakht Na Hoga Magar Is Qism Ki Wajh Aur Libas Salha Ka Libaas Nahi, Shariat Ka Pasandida Nahi, Isliye Ab Bhi Haya Wa Gairat Ke Khilaaf Aur Baz Me Namaz Ada Karna Mushkil Hota Hai Isliye Wo Aur Zayda Napasandida Aur Sakht Makruh Hai Magar Jo Shiar Kufri Hai Jaise "Tie" Lagana Ke Yeh Nasraniyon Ki Kufri Yadgar Hai.

Hazrat Isa Ala Nabiyan Allaysalato Salam Ko Soli Diye Jane Ki Kufri Yadgar Hai. Tie Ka Phansi Ka Phanda Aur Cross Mark Yeh Nishaan + Suli Hai Halake Unke Maslub Hone Ka Aqeedah Kufri Hai Aur Quraan Wa Hadees Ke Sarih Khilaaaf Hai.

Jo Shiyar Kufri Hai Uska Hukm Kabhi Nahi Badlega Humesa Kufr Rahega Chahe Uska Istemaal

Kufaar Ke Sath Khaas Rahe Ya Mazallah Musalmaan Bhi Usko Istemaal Karne Lage Yaha Bhi Umoo Balwa Aur Harji Baat Karna Lagu Hai Aur Isi Qism Ke Shiaar Kufari Me Hai Hinduo Ka "Zanaar" Badhna Aur Qashqu Lagana Tie Ka Qiyaas Libaas Patlun Wagera Par Karna Durusat Nahi Tie Kufri Shiyar Hai Aur Patlun Aur Digar Fasiqana Wajh Ke Libaas Jo Shiyar Qami Hai Haram Ya Mamnuh Hai.

Ala Hazrat Radiallahu Ta'la Anho Ke Un Fatwa Ke Bare Me Yeh Kahna Ke Mahj Aitiyat Par Mabni Hai Durusat Nahi , Hargiz Yeh Nahi Ke Angrezi Aur Dusri Fasiqana Wajah Ka Iikhtiyar Karna Mehaj Aityat Ke Khilaf Hai Balke Shiyar Qaumi Kufaar Hone Tak Hai Aur Shiayar Qawi Na Rahe To Bhi Fisaag Ki Wajh Hai Lihajaa Makruh Hai Aur Jo Fisaag Ke Sath Bhi Khas Na Rahe Wo Gair Salehin Ki Wajh Yuh Bhi Napasand Rahega Wallahu Ta'la Allam.

Al Jawab Sahi Wallahu Ta'la Allam Faqir Mohammad Mustafa Raza Khan Qadri Gufrala

Iska Saf Matlab Yeh Hai Ke Shiyar Kufar Mazallah Kitna Hi Aam Ho Jaye Wo Shiyar Hi Rahega Aur Uska Hukm Kabhi Na Badlega. Baz Azhaan Me Yeh Khuljaan Hai Ke Shiyar Kufr Agar Aam Ho Jaye To Wo Shiyar Na Rahega, Jaise Shair Qawi Musalmano Me Aam Hone Ki Surat Me Kisi Makhsus Qaum Ka Shiyar Nahi Rahega. Huzur Mufti E Azam Hind Quds Sira Ka Farman Jawab Ul Izhaan Badyahi Hai Aur

Chanda Istdalal Ka Mohtaz Nahi Aur Uske Muaqabil Baz Izhaan Ka Khuljaann Bain Ul Talaan Hai.

1 Zahir Hai Ke Kufaar Ka Shiyar Mazhab Wo Alamat Khas Mushthara Hai Jisko Har Khaas Wa Aam Un Ke Mazhab Ka Khas Nishaan Samjta Hai Jisko Apnanan Hi Makhwahi Us Baat Par Dalil Hota Hai Ke Apnane Wale Ne Kufaar Ka Mazhab Ikhtiyaar Kar Liya Isi Lihaj Se Uski Murtkab Par Hukm E Kufr Lagta Hai Agar Che Uske Elawa Koi Bat Munafi E Islam Us Se Sarzad Na Ho La Mahla Kufaar Ka Shiyaar Mazhab Kufr Hai Aur Kufar Beharhaal Kufr Hi Rahega, Khawa Wo Kisi Zamana Me Kisi Haal Me Kahi Bhi Paya Jaye Wo Aslan Qabil E Tagair Nahi Hai Agar Che Mazallah Wo Kufri Nishan Musalmano Me Shayuh Ho Jaye Ke Wo Ibtedah Kufr Ki Khas Alamat Kufaar Ki Pehchan Hi Ki Haisiyat Zahir Huwa. Aur Isi Wajh Se Wo Kufar Ki Khass Alamat Kufaar Ki Pehchan Hi Ki Haisiyat Se Zahir Huwa. Aur Isi Wajh Se Kufr Thhehra Ke Kufaar Mushrikin Ne Khud Apne Mazhab Na Mahzab Ki Pehchan Ke Liye Wajeh Kia To Musalmano Me Iske Tahqiq Se Iski Asal Wajh Na Badal Jayegi Aur Jab Wajh Na Badalegi To Qatan Wo Kufaar Nabakar Ka Shiyar Kufri Hi Rahega Agar Che Mazallah Musalmano Me Aam Ho Jaye To Sabit Huwa Ke Shiyar Kufar Behar Hal Kufr Hai Wo Kabhi Apni Haisiyat Se Munfake Na Hoga.

2 Aur Jab Koi Chiz Khaas Kufr Ki Pehchan Ke Liye Wajeh Ki Jaye To Wo Jihan Mutqaq Hogi Takzib Islam Par Zaroor Dalalat Karegi Lihaja Kufaar Ka Har

Shiyar Mazhabī Jihān Unke Mazhab Ki Khass Pehchan Hai Wahi Islam Ka Rad Aur Deen Ki Takzib Hai Lehaja Har Shiyar Kufri Ka Yahi Haal Hai Ke Jab Jab Wo Paya Jayega Zaroor Alamat Kufr Hone Ke Sath Makzūb E Islam Thherega. Yeh Kuch Sajud Zanam Ke Sath Khass Zaroor Alamat Kufr Hone Ke Sath Makzab Islam Thherega. Yeh Kuch Sajud Zam Ke Sath Khaas Nahi Balke Kufaar Ke Har Shiyar Mazhabī Haal Hai , To Shiyar Mmazhabī Me Takzib Ki Qaid Lagana Tasil Hasil Hai Ya Shiyar Mazhabī Me Taqsim Ka Dawa Karna Hai. Is Taur Par Qayl Ke Nazdik Shiyar Mazhabī Ek Wo Hoga Jo Takzib Par Dalalat Karta Ho. Dusra Wo Jo Takzib Par Dalalat Na Karta Ho, Is Taqsim Ka Ashbat Badalail Shariah Bazamin Mudai Hai.

3 Isi Jagah Hadees Ibne Abbas Radiallahu Ta'la Anhuma Se Istnad Jis Me Warid Huwa

Ibne Abbas Radiallahu Ta'la Anhuma Girja Me Namaz Padhte They Magar Us Girja Me Nahi Jis Me Hazrat Isa Alaysallam Wa Hazrat Mariyum Radiallahu Ta'ala Anho Ke Mujsame Hote"

Bukhari Sharif Jild 1

Aslan Mufid Nahi Aur Uske Mufhum Shiyar Me Do Qaid Sabit Nahi Hoti Balke Isi Jagah Shiyar Ka Tahqiq Hi Mahal Manh Me Hai Ke Kaniyah Me Ba Khityar Wa Ragabat Hoti Balke Isi Jagah Shiyar Mazhabī Ka Tahqiq Hi Mahal Manh Me Hai Ke Kaniah Me Ba Ikhtiyar Ragbat Jana Manah Hai Aur Wahi

Kufaar Ka Tariqa Aur Unka Shiyar Hai , Hadees Se Sabit Hai Ke Hazrat Ibne Abbas Radiallahu Ta'la Anhuma Ka Kinia Janana Ba Ikhtiyar Na Tha Balke Halat Aztrar Waqeh Huwa.

Aini Me Is Hadees Ke Tahat Hai

Yani Bagwwi Ne Jad Yaad Me Itna Zayda Kia Ke Agar Kaniya Taswire Hoti To Us Se Nikal Jate Aur Barish Hi Me Namaz Padte.

Jildrabah Safah 196

Aur Hadees Se Yeh Sabit Hota Hai Ke Hazrat Ibne Abbas Radiallahu Ta'la Anhuma Ne Barish Ki Wajh Se Bahalat E Majburi Kanisa Me Namaz Padi Aur Jab Kanisa Tasawir Paye To Kanisa Se Baahar Tashrif Laye Aur Barish Me Namaz Ada Farmai. Isliye Hazrat Imaam Aaini Radiallahu Ta'la Anho Ne Fahal Ibne Abbas Wa Qaul Umar Radiallahu Ta'la Anhuma Me Fartah Muaraza Ke Liye Farmaya

Jawab Ki Taqirir Yeh Hai Ke Jo Is Baat Me Hai Wo Bagair Ikhtiyuar Hai Aur Jo Us Baab Me Hai Jaise Hazrat Umar Radiallahu Ta'la Anho Ka Qaul Ke : Hum Tumahre Kaniso Me Dakhil Nahi Hote Yani Bil Ikhtiyar Acha Jante Hue Magar Yeh Ke Jab Zaroorat Iski Dai Taraf Ho.

Aur Bahalat Iztrar Napasnadgi Ke Sath Kanisa Me Jana Momin Hi Ki Shaan Hai Aur Bar Zawar Gabt Kina Jana Kafiro Ka Kam Hia Aur Yeh Kufri Shiyar Hai Aur

Usme Kufaar Ki Mawafiqat Ba Ijmah Muslimin Kufr Hai.

"Zawajar" Me Hai :

Yani Is Mani Me Har Hai Wo Shakhs Hai Jisne Koi Esa Fahal Kia Jis Par Musalmaano Ka Yeh Ijmah Ho Ke Wo Sadir Nahi Hota Magar Kisi Kafir Hi Se Agar Che Us Ka Musalmaan Hona Masrih Ho, Jiase Kanisa Me Yahudio Ke Sath Un Ke Libaas Zinanir Wagera Me Jana

Yah Se Zahir Huwa Ke "Masi Ul Alkanasi ' Usi Waqt Kufaar Ka Shiyar Hogi Jabke Saf Andaz Mawafiqat Ma Ul Kufaar" Ashkar Ho Aur Yeh K Madar Kufaar Ke Afhaal Kufri Me Mawafiqat Par Hai Ayr Yeh Bil Ijmah Muslimin Kufr Hai Aur Kufaar Ke Sath Unke Afhal Kufri Me Mawafiqat Mazallah Kitni Hi Aam Ho Jyae Ba Ijmah Muslimin Kufr Hi Rahegi Aur Yeh Hargiz Na Thheraya Jayega Ke Unka Falah Fahal Kfur Aam Hone Ki Wajh Se Unka Shiyar Na Raha Warna Nuqs Ijmah Muslimin Lazim Ayega Jo Batil Wa Haram Hai.

Aqwal Zawajr Ki Ibarat Mazkura Me "Kal Man" Hai Aur Yeh Zahir Hai Ke Kul Istgaraaq Ke Liye Aata Hai Aur "Man" Bhi Umum Ke Liye Lihajha "Ma" "Par" Kal Ke Dakhul Ne Takid Ka Ifada Kia Goya Ke Is Umoom Maukid Se Is Baat Par Nas Ho Gayi Ke Shiyar Mazhabi Agar Che Kitna Hi Aam Ho Jaye Wo Kufr Hi Rahega.

4 Aur Asal Baat Ye Hai Ke Kisi Mazhab Ka Shiyar Wo Hai Jise Is Mazhabiyan Ne Apne Mazhab Ki Khaas

Pehchan Ke Liye Wajeh Kia Ho To Jab Jab Wo Shiyar Paya Jayega La Mahala Us Mazha Par Dalalat Karega Aur Wo Shiyar Ksi Aur Qaum Me Paya Jaye To Us Se Uski Wajh Zail Na Hogi Aur Jab Uski Wajeh Zail, Na Hogi To Shiyariyat Qarar Rahegi.

5 Ulma Tasrih Farmate Hai Ke Kufaar Ke Melo Me Jana Kufr Hai Niz Kufaar Ke Tahwar Ke Din Koi Chiz Kharidna Jabke Hazaran Unke Sath Mawafiqat Ke Taur Par Ho Kufar Hai Niz Kufaar Ko Us Din Tohfa Dena Ba Hukmn Fuqah Kufr Hai. Ab Dekha Jata Hai Ke Boht Se Na Aqibat Andesh Musalmaan Kufaar Ko Khush Karne Ke Liye Holi, Deewali, Wagera Un Ke Tahwar Me Khusiyah Manane Se Parhez Nahi Karte To Kya Yeh Mana Jayega Ke Boht Sare Musalman Bhi Esa Karne Lage To Ab Yeh Kufaar Shiyar Na Raha Musalamano Ko Roka Na Jayega Is Taur Par Kia Yeh Lazim Nahi Ata Ke Kufaar Ke Wo Khas Tahwar Musalmaano Ko Sharan Zaroor Roka Jayega, Aur Yeh Is Bat Ka Baish Sabut Hai Ke Koi Shiyar Asal Wajhe Se Kabhi Munfak An Hoga Aur Shiyar Kufri Humesha Kufr Hi Rahega Ke Wo Apni Wajh Ko Malzum Hai Aur Wo Kufr Ke Liye Hai.

6 Albata Shiyar Kufri Ikhtiyar Ki Surat Me Muslm Ki Takfir Qatai Us Waqt Hogi Jab Ke Sabit Ho Ke Usne Apne Qasad Wa Ikhtiyar Se Usko Shiyar Kufari Jante Hue Kafiro Se Mawafiqat Ke Liye Apnaya , Is Surat Me Tashbi Ul Lazim Hoga Warna Musalmaan Ko Kafir Na Kaenge Lekin Tauba Ka Hukm Dege Aur

Aitiyatatan Tajdeed E Imaan Ka Bhi Hukm Hoga Ke Kufaar Se Is Fahal Kufri Me Tashbah Qasadan Na Sahi Suratan Zaroran Zaroor Huwa, Aur Izhar Yeh Hai Ke Tajdeed E Imaan Ka Hukm Esi Surat Me Dia Jayega Jab Ke Us Fahal Kufri Me Tashba Zahir Tar Ho. Behar Haal Kisi Fahal Ya Qaul Ka Kufr Hona Aur Har Aur Qayal Wa Fahal Ko Kafir Qarar Dena Aur Uski Nazir Musalmano Se Bila Wajh Qataal Karna Jise Hadees Me Kufr Farmaya Gaya Ke Irshad Huwa

<p>Yani Momin Ko Gali Dena Fisq Hai Aur Us Se Jung Kufr. Musnad Ahmad Bin Humble</p>
--

Lekin Is Ke Bawajud Bila Wajh Qatal Karne Wale Ko Balke Musalman Ko Nahaq Qatal Karne Wale Ko Bhi Kafir Na Kaha Jayega Halake Bahukm E Hadees Yeh Fahal Kufr Hai,

Sardast Hum Yaha Shami Aur Bahraariq Se Ek Juziyah Naqal Karte Hai

Yahudiyon Ke Sath Kanisa Me Jaane Wale Musalman Ki Taziz Ka Fatwa Dia

Dekhe Kanisa Me Bila Zaroorat Jane Ko Kufaar Ko Kufaar Ka Fahal Batya Gaya Lekin Us Ke Bawajud Use Kaafir Na Kaha.

7 Tie Ki Haisiyat Zaroor Mazhabi Hai, Jise Har Khas Wa Aam Janta Hai Aur Humne Us Par Apne Fatwe Me Sawahid Jamah Kiye Niz Haal Hi Me Dariyafat Se Mazid Malum Huwa Ke Charch Me Haziri Ka Qaida

Yeh Hai Ke Gale Me Tie Zaroor Ho, Yeh Bhi Malum Huwa Ke Padri Ibtedai Marhale Me Naktai Badnta Hai, Phir Butie Pehanta Hai Aur Jab Mukmal Padri Ho Jata Hai To Cross Dalta Hai Yeh Dariyafat Durban Me Bible Society Se Hul.

Is Se Bhi Malum Huwa Ke Tie Ki Haisiyat Mazhabi Hai Aur Yeh Ke Tie Ki Dono Qisme Cross Ke Qayam Muqam Hai Isiliye Ibtedai Aur Darmiyani Marahil Me Padri Ise Bandte Hai Lihaja Tie Bandan Zaroor Fahal Kufr Hai Magar Awam Use Ek Wajeh Jante Hai Lehaja Awam Ki Takfir Na Ki Jayegi Magar Is Surat Me Jabke Sabit Ho Ke Dansta Mawafiqat Aur Ahssan Ke Taur Par Tie Bandhen Ka Irtkaab Kia Aur Yeh Muamala Qalb Se Taluq Rakhta Hai Jis Par Hukm Lagana Rawa Nahi Albata Uske Harama Hone Me Kisi Faaqib Mansaf Ko Shuba Nahi Ho Sakta.

8 Yaha Yeh Sawal Ke Hazrat Isa Allaysalam Ke Liye Jo Suli Tayar Ki Gayi Thi Us Me Phanda Tha Ke Nahi ? Mehaj Besud Hai Ke Shiyar Hone Ke Liye Wajeh Ka Wajhh Karna Aur Mushtar Ho Jana Kafi Hai. + Cross Iski Koi Shakl Nahi Daswo Hai Jisme Baz Wo Hai Jo Dekhne Se Suli Ka Nishan Malum Hoti Lekin Isai Un Sab Ko Suli Ka Nishaan Qaraar Dete Hai. Mulahija Ho Shakal Cross Makhuz Garoli Academic Insaypidia.

Fuqaha Tasrih Farmate Hia Ke Kisi Chiz Ko "Zinaar" Kaha Aur Usko Jism Par Bandh Lia Kafir Ho Jayega :

Yani Kisi Aurat Ne Apni Kamar Me Rasi Bandhi
Aur Kaha Yeh Jisnu Hai To Kafir Ho Gayi.

Hindiya 1/277

Aur Tie TO Surat Cross + Ki Hum Shakal Hai Aur
Itna Hi Uski Hurmat Ke Liye Kafi Hai, Balke Esi Surat
Me Bhi Baz Ulma Ne Hukm E Kufr Dia, Ulma Farmate
Hai : Majusi Ki Topi Ke Mushab Rumaal Bandna Haram
Hai Aur Baz Ne Kufr Bataya . Is Juziyah Ki Roshni Me
Agar Tie Ko Cross Na Mane Balke Humshakl Cross
Qarar Dia To Bar Qaul Akshar Takfir Se Awam Ko
Bachaya Ja Sakta Hai

Muslim Par Kufar Ka Fatwa Nahi Dia Jayega
Jab Tak Us Ke Kalaam Ko Mahmal Husn Par Mahmul
Karne Ki Gunjaish Ho Ya Uske Kufr Me Ikhtlaaf Ho
Agar Che Wo Riwayat Zaeef Hi Kyon Na Ho."

Beharhal Tie Ka Istemaal Haram Shad Haram
Badkaam Bad Anjaam Hai Aur Bandhne Wale Par Andal
Fuqah Hukm E Kufr Hai Agar Che Aitiyatan Mehaj
Bandne Par Mohaqeeqin Ke Nazdik Takfir Nahi Ki
Jayegi Bafarz Galat Tie Ko Shiyar Na Mane To Bhi
Hukm E Hurmat Qayam Ke Sharan Atiyaz Muslimin
Matlub Hai. Yahhi Wajh Hai Ke Shariat Ne Zami Kufaar
Par Lazim Kia Ke Wo Apne Libaas Wa Sawari Aur
Makanat Ka Khass Nishan Muqarar Kare Take
Muslmano Se Alag Pehchane Jaye Aur Unhe
Musalmano Koi Wajeh Apnane Se Sakhti Ke Sath
Manah Farmaya.

Hindiya Me Hai :

Yani Munasib Hai Ke Kisi Zamin Ko Muslim Ki Mushabahat Karne Ki Ijazat Na Di Jaye Na Libaas Me Na Sawaari Me Aur Na Shakl Wa Surat Me Aur Wo Roke Jayege Gordhe Ki Sawari Se Magar Us Waqt Jabke Zaroorat Uski Taraf Dai Ho. Jaisa "Mahit" Me Hai"

Balke Fuqah E Kiram Ne Yaha Tak Farmaya Ke Kufaar Ki Aurtein Musalmaan Ki Aurto Se Libaas Wa Wajeh Qatai Wagera Me Alag Rahe.

Isi Me Hai :

Yani Zaroori Hai Ke Mumtaz Rahe Kufaar Ki Aurtein Muslim Aurto Se Rah Chalne Ki Halat Aur Hamamo Me Pas Wo Apni Gardno Me Lohe Ka Koi Zewar Pehane Aur Apne Auzaar Muslim Aurto Ke Aauzar Se Mukhtlif Rakhe Aur Unke Gharo Par Koi Esi Alamat Ho Jis Se Wo Muslim Ke Gharo Se Mumtaz Ho Jaye Take Koi Sahil Waha Khada Na Ho Jaye Jo Un Ke Liye Magfirat Ki Dua Karde.

To Hasil Kalam Yeh Huwa Ke Tamiz Wajib Hai Jo Unki Zillat Wa Rusawai Aur Qahar Ki Taraf Mash'oor Ho Jis Se Har Shahar Aur Zamane Wale Unhe Pehchan Le. Jaisa Ke Ikhtiyaar Sharah Mukhtar Me Hai :

Wallahu Ta'la Allam.

Mohammad Akhtaar Raza Al Qadri Al Azhari Gafrulah
Huzur Taajhusariah Allayrehma

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Roman Urdu Mein Humari Dusri Kitabein Aur Rasail :

Bahaar -e- Tehreer (Ab Tak 13 Hisso Mein)

Allah Ta'ala Ko Uparwala Ya Allah Miyan Kehna Kaisa?

Azaan -e- Bilal Aur Suraj Ka Nikalna

Ishqe Majazi - Muntakhab Mazameen Ka Majmua

Gaana Bajana Band Karo, Tum Musalman Ho!

Shabe Meraj Ghause Paak

Shabe Meraj Nalain Arsh Par

Hazrate Owais Qarni Ka Ek Waqiya

Dr. Tahir Aur Waqar -e- Millat

Taqreer Karne Waala Kaisa Ho?

Ghaire Sahaba Mein Radiallaho Ta'ala Anho Ka Istemal

Ikhtelaf Ikhtelaf Ikhtelaf

Chand Waqiyaat -e- Karbala Ka Tehqeeqi Jaayeza

Binte Hawwa By Kanize Akhtar

Sex Knowledge

Hazrate Ayyoob Alaihissalam Ke Waqiye Par Tehqeeq

Aurat Ka Janaza By Janabe Ghazal Sahiba

Ek Aashiq Ki Kahani Allama Ibne Jauzi Ki Zubaani

Huzoor Ki Shaan In The Quraan - Mufti Ahmad Yaar

Khan Nayeemi Rahimahullahu Ta'ala

Husne Mustafa Aur Kalame Raza - Maulana Sajjad Ali Faizi

Afzaliyate Siddique -e- Akbar Wa Farooqe Aazam -

Huzoor Tajushshariah Rahimahullahu Ta'ala

Kya Hazrate Bilal Radiallaho Ta'ala Anho Ka Rang
Kaala Tha?

Hazrate Bilal Ke Islam Laane Ka Waqiya Kya Tha?
Sharah Mishkaat (Kitabul Iman) - Mufti Ahmad Yaar
Khan Nayeemi Rahimahullahu Ta'ala

Chand Ghair Motabar Kitabein - Maulana Hasan Noori
Tirmizi (Part 1)

Aaiye Namaz Seekhein (Part 1)

Sharah Mishkaat (Kitabul Ilm) - Mufti Ahmad Yaar
Khan Nayeemi Rahimahullahu Ta'ala

Sahih Bukhari Aur Ilme Ghaib - Allama Muhammad
Abdul Qadir

Difa -e- Kanzul Iman - Huzoor Tajushshariah
Rahimahullahu Ta'ala

Pehle Farz Nafil Baad Mein - Aala Hazrat
Rahimahullahu Ta'ala

Qiyamat Ke Din Logon Ko Kis Ke Naam Ke Saath
Pukara Jayega

Yaare Ghaar By Dr. Asif Ashraf Jalali

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